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THE CONVERTED CATHOLIC

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.....
**SALVATION BY BLOOD
THE VATICAN AND THE KREMLIN**

**LEAKAGE IN THE BARQUE
OF PETER**

**CATHOLICS WHO BECOME
PROTESTANTS**

**COUGHLIN'S LATEST PLOT
BIBLE BURNING IN 1942**
.....

June, 1942

**230 WEST 48TH ST
NEW YORK CITY**

THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the
Field of Catholic Controversy*

EDITED BY FORMER CATHOLIC PRIESTS

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Vol. III (New Series)

June, 1942

No. 6

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... THE ...

✠ Converted Catholic ✠

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

Vol. III (New Series)

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VICARIOUS SALVATION

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. 9:14.

BLOOD, in an ever-increasing stream, is being shed today in defense of liberty and humanity on far-flung battle-fronts in many parts of the world. Never before in the history of mankind has the earth been soaked with the life-blood of so many millions struck down by death-dealing machines of war. Like a turgid river it flows through the earth as a sacrificial offering by those who risk their lives that others may live and make the world a better place for humanity in years to come.

But behind those thus struck down stands another vicarious army on the home front, whose blood also is being shed in clinical laboratories and siphoned into the veins of those wounded on the field of battle, so that they may live again. Now in our generation the actual blood of one man is used to save the life of another; ebbing life in the dying is made to return anew to those who otherwise would be dead.

Thus it is given to man vicariously to save the earthly life of his fellow man. It is not given to him, however, to save the eternal life, either of himself or of other men. That alone is the work of Jesus Christ the Saviour of mankind.

This is a challenge to the many who, while admitting this scientific fact of the saving of man's earthly life by the blood of other men, refuse to believe it possible that by the blood of Christ a new life has been given to all men. Is it not time for these to reconsider their skeptical attitude in this regard? What is possible for men to accomplish regarding the saving of earthly life should not be impossible for God in the matter of saving the eternal life of men.

EDITORIAL NOTES AND COMMENTS

CATHOLIC METABOLISM

THE OFFICIAL CATHOLIC DIRECTORY has appeared for 1942. As usual it paints a glowing picture of the progress of the Catholic church in America.

Few will dare to dispute the figures it gives of growth in number of adherents, bishops, priests and institutions. Yet it is well known in inner Catholic circles that this Official Catholic Directory is most unreliable, that its figures are padded, and that no scientific methods are used to determine its published totals.

It just so happens that in this issue of *THE CONVERTED CATHOLIC* will be found the results of the findings of a Roman Catholic priest, who is an authority on "leakage" from the Catholic church, and who openly confirms the unreliability of the figures published yearly by the Official Catholic Directory. He obtained his facts and figures by a rigid method of actual census taking.

Of interest to our readers this month also should be the results of our own survey among 2,000 Protestant ministers of all denominations in an attempt to discover how many Roman Catholic converts are communicants of their churches. Only actual adult communicants are listed, not children. Our only regret is that a larger percentage of Protestant ministers did not respond to our questionnaire, which, besides requesting figures on the number of converted Catholics in their congregations, inquired also about their personal interest in this work of converting Roman Catholics.

Fear of being accused of religious bigotry is the chief reason why many Protestant ministers hesitate to express themselves on this matter. There is no doubt that the vast majority of them regard it as of the utmost importance.



AN ARMY OF EX-PRIESTS

PROTESTANT ministers who become Roman Catholics never fail to be heralded in the press with the fanfare of Catholic publicity. The latest is the Rev. George R. Woods, retired dean of St. Matthew's (Episcopal) Cathedral in Dallas, Texas.

No such publicity is given the large number of Roman Catholic priests who are converted to Protestantism, many of whom quietly take their place beside pastors of the various Protestant denominations as ministers of the Gospel. Even the Episcopal church receives quite a few of them. For example, the Rt. Rev. Benjamin T. Kemerer, Episcopal Bishop of Duluth, Minn., recently received into his diocese former Roman Catholic priest, the Rev. H. Theodore Ries, and appointed him pastor of St. Andrew's-by-the-Lake church in Duluth. The Episcopal church can also point to the Rev. Dr. Frank M. Marchant, a converted priest of the Dominican Order who recently passed away after serving as rector of the Episcopal church of St. Clement's in Buffalo, N. Y.

The list of converted Roman priests would fill a volume. We have a sizable group of them working with us here at Christ's Mission, and have a published list on hand of more than 800.

COUGHLIN'S LATEST PLOT

COUGHLIN'S *Social Justice* magazine has been banned from the mails as seditious and his so-called "Christian" Front discredited as profascist and un-American. The discontinuance of his publication does not mean, however, that we have heard the last of him. Wherever a split occurs in American unity the Coughlinites will rush in to widen the breach.

The latest of the Coughlin disruptive movements occurred on the labor front. ACTU (Association of Catholic Trade Unions), spearhead of *Catholic Action* in the field of social reconstruction, is now the covering agent for Coughlin's "Christian" Front. It is carrying out his new policy of backing John L. Lewis, whose labor views he had violently denounced in the past whenever they reflected the true aspirations of the American workingman.

The recent plot of John L. Lewis was to split the C. I. O. in New York State and then, according to the president of the Transport Workers' Union, "to build up an isolationist labor movement to thwart the Nation's efforts for unity and victory". This scheme squared with the designs of the Coughlinites. "Christian" Front agents and leaders of Catholic labor groups threw their power and influence in back of the Lewis movement. In a raid on a meeting at Lewis' headquarters at 1776 Broadway, New York, on April 23, where plans were being hatched, Michael J. Quill and his T. W. U. supporters found among the plotters: Joseph McGarr, president of the *Holy Name Society* of the New York City Omnibus Corporation; John W. Gallagher, Patrick Kennedy, Hugh McCann and

others known to be associated with Coughlin's "Christian Front".

The danger of Coughlin is that he will keep alive a seditious underground movement that aims to keep America divided as was France in the days preceding its downfall. When the time of crisis arises during the war or the days of labor readjustment that must follow it, he will seize the opportunity to break into the open and carry out his radio threat of July 1939: "Rest assured we will fight you in Franco's way!"



OUR NEW AMBASSADOR TO SPAIN

PROFESSOR Carlton Hayes, a Catholic of expressed liberal tendencies, has been appointed U. S. ambassador to Franco Spain. Interested Protestants will anxiously wait to see if he will make any efforts to induce the "Butcher of Barcelona" ("Christian Gentleman" to the pope) to give some religious freedom to Protestants in Spain.

The latest reports of the persecution of Protestants in Spain, by way of Geneva, Switzerland, leave no doubt that all the ancient repressions of the Roman Catholic church against "heretics" have been resurrected in the Spain of the fascist Franco. Many Protestant pastors have been able to flee the country, but those that remain, together with the members of their churches, are being openly persecuted. The report of *Religious News Service* from Geneva states that "even peasants are not able to sell their produce because they are Protestants" and that "laborers and office workers cannot find work or receive Government assistance if they are known to be Protestants".

Even Swiss Protestant churches in Spain are restricted, the report continues. At first permission had been granted to open a church for Swiss Protestant services. But after a fortnight orders were issued that the sign outside the church must be taken down, and that no mark would be tolerated showing that the building was a church. Only members of Swiss nationality were authorized to attend the services, and the authorities expressly stated their determination to examine at any time they choose the passports of those attending church.

It is significant to remember that Protestants had their first taste of freedom in the unhappy land of Spain under the short-lived Loyalist Government, which was blackguarded and crushed by Franco and branded as "Red" by the Catholic church. Now Spaniards must profess Roman Catholicism whether they like it or not. Whatever they may inwardly believe, all soldiers and public service employees are compelled to attend mass and other Roman Catholic services.

In one sense Protestants should be proud that such repressive measures are considered necessary to keep a whole nation from learning the truths of their religion. Because if there were no power in Protestantism to break the oppressive regimes of popes and dictators, its teachings and practices would not be so much feared by them.

ANOTHER VATICAN PACT

A POLITICAL AGREEMENT between the Vatican and the Republic of Columbia, S. America, was signed in Rome on April 24, according to a special cable dispatch from Bagota to

the New York Times.

Chief stipulations of the agreement concern the appointment of (politically-acceptable) bishops, recognition of the civil effects of canon law marriages, Catholic church rights over cemeteries, and "collaboration of the church in forming a civil registry". Noteworthy is the agreement on the part of the Republic of Columbia to provide "an annual subsidy to the leading seminaries of the country to contribute to the better education of Catholic clergymen". The agreement will be presented to the Congress of Columbia in July and an exchange of ratifications is expected by September.

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MAGNA CHARTA AGAIN

UNDER date of January 29, the Washington (D. C.) *Post* published the claim of a correspondent who signs himself "An English Student" to the effect that credit should go to the Catholic church for the Magna Charta signed by King John at Runnymede in 1215. The reasons he gives are:

1. Magna Charta itself mentions the name of Stephen Langton, Archbishop of Canterbury, "the driving force behind the Magna Charta".
2. King John himself, in the preface, states that he signed it "by the counsel of Master Pandulf, sub-deacon and of the household of the lord pope".
3. Mentioned also is the name of Archbishop Henry of Dublin, Ireland.

As in all Catholic propaganda, the important facts are omitted, namely, that Pope Innocent III condemned and nullified the Magna Charta by a special bull, ordered King John not to abide by it, and deposed and exiled Archbishop Langton for having urged the king to sign it. Though England was "Catholic" in those days, the clergy of the church of England were already becoming anti-Roman. Here are the words of the bull of Pope Innocent III condemning Magna Charta:

"Consequently, in the name of God Almighty, by the authority of the Apostles Saints Peter and Paul, and by Our Own, We reprove and condemn this charter; under pain of anathema We forbid the King to observe it or the barons to demand its execution. We declare the Charter null and of no effect, as well as all the obligations contracted to confirm it. It is Our wish that in no case should it have any force."

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world". *John 16:33*.

BIBLE SEALS

"THE SWORD of the Spirit" is the timely slogan which the American Bible Society has adopted this year for its fourth annual "Read the Bible", seal campaign.



Sheets of 100 stamps, attractively designed, and printed in green and yellow are now being distributed by the society. By the purchase of these, lovers of the Bible who are aware of the universal need for the Scriptures have the satisfaction

of knowing that in these anxious days they are helping to maintain the circulation of the Book that stands out as the one ray of light in the gathering darkness.

PREACHING AND LECTURE WORK

OUR GROUP OF FORMER PRIESTS

accept engagements to speak at Bible conferences, to missionary groups and in Protestant churches, within the limits of time at their disposal. Our message is of vital, timely importance to all interested in the preservation of our true Christian heritage.

May we request, however, that arrangements to secure our speakers be made well in advance, especially if the location is distant from New York.

"The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined." *Isaiah*.

CATHOLIC THREAT TO SOUTH AMERICAN MISSIONS

THE ACCUSATION that Protestant missions in Latin American countries are part of "a plot to spread the empire of Anglo-Saxondom and Protestantism" continues to be circulated. Catholic spokesmen have repeatedly threatened that South American collaboration with the United States depends upon appeasement of the Catholic church in North and South America in this and other matters.

The most bitter denunciation that has yet appeared of Protestant missionary work in South America was contained in the April issue of *Extension Magazine*, official national Catholic missionary magazine for the United States. Styling Protestant missionary activities "pernicious", "sinister", "nefarious", "well-endowed and very astute", it quotes Archbishop Sanabria of Costa Rica as declaring that "Protestant propaganda has no logical explanation in Christian countries". Following is part of this article in *Extension Magazine* for April, 1942, page 20:

"If they believe in their principle that 'one religion is as good as another' surely they ought to leave Catholics alone. What explanation can they offer for their nefarious 'missionary' activities, especially in pronouncedly Catholic countries, in lands where the population is predominantly Catholic?"

"This is not a pleasant subject and we deplore the necessity that compels us to speak of it. But considering that the United States has recently entered into friendly cooperative relationship with Latin American countries, we consider it our duty to do so.

"Over ninety per cent of the people of South and Central America are Catholics. Yet we find that Protestant sects are working among them with

sinister intent. From reports that have reached us, there is a well-financed plan in operation that has for its aim not only the perversion of Catholics, but the destruction of Catholic unity in those countries.

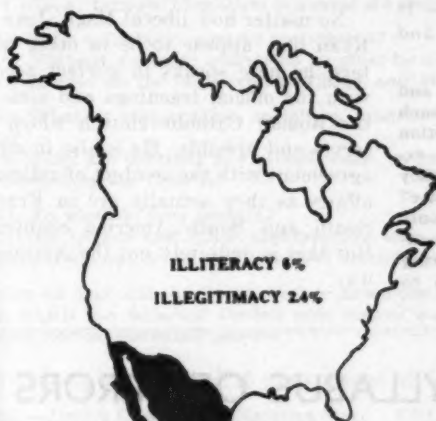
"In his Lenten Pastoral, the Most Reverend Victor Sanabria, Archbishop of San Jose, Costa Rica, warned against the 'notorious and disconsolate advance of Protestant propaganda, well-endowed and very astute, in Latin America in general, and in our country in particular'. 'Protestant propaganda has no logical explanation in Christian countries', he said. 'Such countries have a rule of Faith: yet, nevertheless, for many years Latin American countries have figured on North American Protestant agenda as mission lands to which they would announce Christ, as though they had not known Him for centuries.'

"Here we rest our case. If the Government of the United States wants to retain the good-will and friendship of Latin American countries, these pernicious Protestant 'missionary' activities must cease."

This is in keeping, of course, with the Roman Catholic interpretation of freedom of religion and liberty of conscience and worship: freedom and liberty for the Roman Catholic church to propagate itself by every means in Protestant countries, but denial of this freedom to Protestants in Catholic countries. It has worked this way in countries like Spain where, once liberty and democracy are crushed out by fascist military might, the religion of the church of Rome gains monopoly of state protection to the exclusion of all other religions.

Even Msgr. John A. Ryan, often rated as a "liberal" Catholic spokesman, is on record as stating that if

NEED FOR THE EVANGELIZATION OF SOUTH AMERICA AS ILLUSTRATED BY "THE BRETHREN MISSIONARY HERALD":



Two Continents! One Bible!

The white and black portions of the two American Continents shown here were discovered and colonized at about the same time. Any difference of opportunity or of resources that may have existed between them was in favor of the southern Continent. However the northern land prospered greatly from the very beginning in all those things that make life worth while. The southern countries grovelled for four centuries, and still grovel, in almost universal destitution, illiteracy and illegitimacy. WHY? The answer is clear. The countries above the Rio Grande were given the Bible and the Protestant faith of the Pilgrim Fathers. Those to the south were given the sword of the Spaniard and the idols of the priests of Rome. The map tells the rest of the story!

Neglected Opportunity

The percentage shown for the countries north of the Rio Grande would be even lower were it not for Roman Catholic Quebec in Canada, and the foreign-born Romanists in the United States. The figures for the Latin American countries are, on the whole, approximate, due to the fact that some of the more backward nations down there do not keep careful records of vital statistics. However, the percentages given are those of the most conservative estimates from authoritative sources.

Poor "Neglected Continent!"
But, if our Lord shall tarry—verily,
LAND OF THE FUTURE! Shall
we give her the Word of God?

ILLITERACY 60 TO 80%,
ILLEGITIMACY 25 TO 50%,

OUR SISTER
CONTINENT
CALLS FOR
A SAVIOUR!

SHALL WE
ANSWER
THE CALL?

Roman Catholics in the United States should ever increase to a complete majority of the population, the Constitution could be changed to deny freedom of propaganda to all other religions. It can be found in his book *The State and the Church*, p. 38, as follows:

"Constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient. What protection would they have then against a Catholic State? The latter could logically tolerate only such religious activities as were confined to the members of the dissenting group. It could not permit them to

carry on general propaganda nor accord their organization certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation."

No matter how liberal Msgr. John A. Ryan may appear to be in other matters, he here speaks in perfect accord with the official teachings and aims of the Roman Catholic church which he serves and upholds. He is also in strict agreement with the conduct of religious affairs as they actually are in Franco Spain and South America countries. But that is definitely not the American way.

TEXT OF THE SYLLABUS OF ERRORS

BELOW is the final installment of the *Syllabus of Errors* of Pope Pius IX, issued in 1864. As in the two previous installments, the official Catholic text is placed in the left-hand column and the positive propositions, which contain the true teaching of the Catholic church, in the right-hand column.

Because the application of these teachings, in condemnation of almost every vital principle upon which our democratic way of life is founded, is not possible in predominantly Protestant countries, many non-Catholics are inclined to think that they are outmoded and could never again be enforced. In proof that this is not so, and that the Catholic church needs merely an authoritarian government favorable to its teachings to have them taught and practiced, we insert the following few extracts from an official Roman Catholic catechism taught in schools in Spain¹:

"Q. What are liberal principles?

"A. Those of 1798: so-called national sovereignty, freedom of religious cults, freedom of the press, freedom of instruction, universal morality, and other such.

"Q. What consequences result from these?

"A. Secular schools, impious and immodest periodicals, civil marriage, heretical churches in Catholic countries, abolition of ecclesiastical immunities, etc.

"Q. What does the Church teach about these?

"A. That they are most disastrous and anti-Christian.

"Q. What more?

"A. That they never can be accepted as good, and may be tolerated only for as long and in so far as they cannot be opposed without creating worse evils." (p. 400)

"Q. Can the Church take part in politics?

"A. The Church can and must take part in politics when it is a matter of faith, morals, customs, justice, and the salvation of souls. (p. 404)

¹ *Brief and Simple Explanation of the Catholic Catechism*, by R. P. Angel Maria de Arco, S. J. (third edition), translated and published by John Langdon-Davies.

"Q. Is there no grade of liberalism which may be Catholic?

"A. That is what its partisans claim; but the Church teaches that what is called Catholic liberalism is not Catholic.

"Q. Then there is no grade of liberalism that can be good?

"A. None; because liberalism is mortal sin and anti-Christian in essence.

"Q. Then a Catholic must be anti-liberal?

"A. Without a doubt; exactly as he must be anti-Protestant or anti-Freemason; in short, against all the contraries to Christ and his Church. (pp. 408-9)

"Q. What of communism, socialism, modern democracy, anarchism and the like sects?

"A. They are contrary to Catholic faith, to justice, and to all virtue, and as such condemned by the Church.

"Q. To what do they pertain?

"A. To Luther and other arch-heretics who, with the pretense of reforming the Church, teach and practice all kinds of vices." (p. 419)

Then on page 221 this Jesuit Father Arcos states: "The liberal system is the weapon with which the accursed Jewish race makes war on our Lord Jesus Christ, on his Church and on Christian peoples."

Following are the final 16 propositions of the *Syllabus*:

"VIII.—Errors Concerning Christian Marriage:

"65. It cannot be by any means tolerated to maintain that Christ has raised marriage to the dignity of a sacrament.

"66. The sacrament of marriage is only an adjunct of the contract, and separable from it, and the sacrament itself consists in the nuptial benediction alone.

"67. By the law of nature, the marriage tie is not indissoluble, and in many cases divorce, properly so called, may be pronounced by the civil authority.

"68. The Church has not the power of laying down what are diriment impediments to marriage. The civil authority does possess such a power, and can do away with existing impediments to marriage.

"69. The Church only commenced in later ages to bring in diriment impediments, and then availing herself of a right not her own, but borrowed from the civil power.

"70. The canons of the council of Trent, which pronounce censure of anathema against those who deny to the Church the right of laying down what are diriment impediments, either are not dogmatic, or must be understood as referring only to such borrowed power.

"71. The form of solemnizing marriage prescribed by the said council, under penalty of nullity, does not bind in cases where the civil law has appointed another form,

VIII.—Propositions Opposed to These Errors: Official Catholic Church Teaching:

65. It should be allowed to maintain that Christ raised marriage to the dignity of a sacrament.

66. The sacrament of marriage is not merely an adjunct of the contract and separable from it, nor does it consist in the nuptial blessing alone.

67. By the law of nature the marriage tie is indissoluble and in no case can divorce, properly so called, be pronounced by the civil authority.

68. The Church has the power of laying down what are diriment impediments to marriage. The civil authority does not possess such a power and cannot do away with existing impediments to marriage.

69. It is untrue to say that the Church began only in later ages to bring in diriment impediments and then only by using a power not her own but borrowed from the civil power.

70. The canons of the council of Trent, which pronounce censure of anathema against those who deny to the Church the right of laying down what are diriment impediments, are dogmatic and are not to be understood as referring only to such borrowed power.

71. The form of solemnizing marriage prescribed by the said council, under penalty of nullity, binds even in cases where the civil law has appointed another form and

and where it decrees that this new form shall effectuate a valid marriage.

"72. Boniface VIII is the first who declared that the vow of chastity pronounced at ordination annuls nuptials.

"73. A merely civil contract may, among Christians, constitute a true marriage; and it is false, either that the marriage contract between Christians is always a sacrament, or that the contract is null if the sacrament be excluded.

"74. Matrimonial causes and espousals belong by their very nature to civil jurisdiction.

"IX.—Errors Regarding the Civil Power of the Sovereign Pontiff:

"75. The children of the Christian and Catholic Church are not agreed upon the compatibility of the temporal with the spiritual power.

"76. The abolition of the temporal power, of which the Apostolic See is possessed, would contribute in the greater degree to the liberty and prosperity of the Church.

"X.—Errors Having Reference to Modern Liberalism:

"77. In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship.

"78. Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercises of their own worship.

"79. Moreover, it is false that the civil liberty of every mode of worship, and the full power given to all of overtly and publicly manifesting their opinions and their ideas, of all kinds whatsoever, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the pest of indifferentism.

"80. The Roman Pontiff can and ought to reconcile himself to, and agree with, progress, liberalism, and civilization as lately introduced.

decrees that it shall constitute a valid marriage.

72. Boniface VIII is not the first one who declared that the vow of chastity pronounced at ordination annuls nuptials.

73. A merely civil contract cannot constitute a true marriage between Christians; and it is true that the marriage contract between Christians is always a sacrament and that the contract is null if the sacrament is excluded.

74. Matrimonial cases and espousals do not by nature belong to civil jurisdiction.

"IX.—Propositions Opposed to These Errors: Official Catholic Church Teaching:

75. The children of the Christian and Catholic Church are in agreement on the compatibility of the temporal with the spiritual power.

76. The abolition of the temporal power of the Apostolic See would not contribute to the liberty and prosperity of the Church.

"X.—Propositions Opposed to These Errors: Official Catholic Church Teaching:

77. It is not out of place at the present time to maintain that the Catholic religion is to be held as the only religion of the State to the exclusion of all other forms of worship.

78. It was unwise of certain countries called Catholic to provide by law that persons coming to reside there are to enjoy the free practice of their own worship.

79. Moreover it is to be admitted that the freedom of all kinds of worship and their power to openly and publicly express their opinions and ideas of all kinds easily lead to the corruption of the morals and minds of the people and to the spreading of the plague of indifferentism.

80. The Roman Pontiff cannot and should not reconcile himself to and agree with progress, liberalism and civilization as recently introduced.

THE CONVERTED CATHOLIC, as in past years, will not be published in mid-summer. The next issue will be mailed to you on August 15.

THE VATICAN AND THE KREMLIN

MANY considered it unbelievable that Joseph Stalin could have sent a letter, written in his own hand, to the pope "requesting that the possibility of diplomatic representation of the Soviet Union receive the close and immediate attention of the Holy See". The Catholic press at first vehemently denied it, but it was later confirmed by the most authoritative newspapers in the country.

It is not generally known that the Vatican and Soviet Russia carried on extensive and dramatic negotiations in the 1920's, with a view not only to the establishment of diplomatic relations but even to the signing of a solemn concordat. These negotiations, which, had they been successful, might have changed the entire history of religion in the Soviet Union and of other world events since then, were frustrated by an American Jesuit priest, the Rev. Edmund J. Walsh, vice-president of Georgetown University in Washington, D. C. It was this same Jesuit priest who, after the Nazi invasion of Russia last June, made himself the spokesman for the whole Catholic church by laying down the conditions under which alone the United States should send military aid to Russia.

In 1922, this Father Walsh was sent to Moscow in the double capacity of the Vatican's plenipotentiary and as representative of world-Catholic organizations to administer relief to Russia. There he initiated the negotiations for a Vatican-Kremlin concordat with George Chicherin, Soviet Commissar for Foreign Affairs. Chicherin later stated that he found the Jesuit to be "most objectionable, proud, and inclined to make a terrible scandal out of every little issue".

The following dramatic details of the negotiations between the Vatican and Soviet officials may be confirmed by reference to the authoritative two-volume work of Louis Fischer, entitled "*The Soviets in World Affairs*".* Vatican circles were split two ways on the question: one faction, the liberal and compromising party, considered it a most wise and far-seeing policy to make friends with Bolshevism; the other, the Jesuit, intransigent faction, was opposed to it—unless its impossible demands were met by Soviet authorities. The Jesuits, however, agreed with the liberals that the Catholic church would have much to gain by obtaining a free hand in Russia at that time. It would have been the death-blow to the tottering Greek Catholic church in Russia, and the opportunity, which the Vatican had long hoped and prayed for, of converting 90 millions of Russian Orthodox Christians to the church of Rome. Italian newspapers at that time showed cartoons of the Holy See blessing the ruthless Bolshevik attacks against the Greek Catholic church.

The Bolsheviks confidently expected the Vatican's liberal, compromising party to win, especially since it was known that Pope Pius XI was inclined to side with them and against the Jesuits. It was also their ardent hope that this liberal faction would win, chiefly for the sake of the prestige a concordat with the Vatican would bring to the Communist cause in Catholic countries throughout the world. They also felt that by promoting a religious conflict in Russia between Roman Catholic missionaries and the Russian Orthodox church, the latter would have less en-

* Vol. 2, pp. 521-524, Johnathan Cape, London, 1930, 1st. ed.

ergy to devote to counter-revolutionary activities in which it was then engaged.

So near success did these negotiations come that at the Genoa Conference in 1923, Chicherin, Bolshevik and atheist, met with the Archbishop of Genoa and the King of Italy on the Italian cruiser *Dante Alighieri* and clinked glasses in a toast to the coming friendly relations between the Kremlin and the Vatican!

Led by Father Walsh the Jesuits, however, intervened and completely scotched the proceedings. "His implacable and undisguised enmity", says Fischer, "soon caused difficulties". Among the conditions he laid down, and which the Soviet authorities found impossible of acceptance, were: the sending of large groups of priests, mostly Italians, into Russia with shipments of food; the right to transmit money from foreign countries into Russia and from Russia abroad; return of church property confiscated and nationalized by the Soviets. The Communists regarded his condition about transmission of money as an effort to establish financial contacts between Roman Catholics in the Soviet Union and White Russian emigrés in Europe. They also suspected him of intriguing for the U. S. Steel Corporation. They were willing to allow church property to be used by religious communities, but not to return its ownership to the Catholic church in the manner prescribed by canon law.

By the end of 1924 the Soviets won recognition from Britain, Italy and France and, through its own substitute "Living Church", broke the last vestiges of resistance by the Orthodox clergy. By that time many prominent white Russian emigré families adopted the Roman Catholicism and supported the Jesuit anti-Soviet influence on the Vatican.

Msgr. Pacelli, now Pope Pius XII, was brought into the picture in 1925.

He was then papal nuncio in Germany and Chicherin presented him with a final set of proposals for a concordat with the Vatican. But by then the Jesuits had completely triumphed and had turned the pope against any compromise agreement with Soviet Russia. Jordansky, Soviet ambassador to Italy, had held extensive conferences with the Jesuit Father Tacchi-Venturi, secretary to the General of the Jesuits in Rome, who negotiated the pact between Mussolini and Pope Pius XI, but these also, says Fischer, "proved abortive as a result of the strategy of Walsh". The Vatican kept Chicherin's proposals for a year, and then returned a reply to only three of the twelve or more involved. A blanket refusal was sent in 1927 to all further negotiations, and from that time the attitude of the Vatican and of the whole Catholic world to the Soviet Union has been one of bitter, uncompromising hostility.



RELIGIOUS FREEDOM

On January 19, 1786, the General Assembly of Virginia enacted a statute guaranteeing the right of every man to worship as he pleased. It was the forerunner of our present constitutional provision decreeing the complete separation of Church and State.

The statute was authorized by Thomas Jefferson, a Mason, who later became the third President of the United States. Jefferson is said to have picked this law, which he was instrumental in having enacted, as his achievement worthy of an epitaph.

The resolution follows:

"We, the General Assembly of Virginia, do enact that no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities."

BIBLE BURNING IN 1942

CANADA'S Catholic province of Quebec ran true to form by its 3-to-1 "no" vote in the recent plebiscite on the conscription of Canadians for overseas service. It was in keeping with the rioting of French-Canadian Roman Catholic anti-conscriptionists in Montreal in March when they chanted:

*"L'Angeleterre est en guerre,
Ce n'est pas de nos affaires. . ."*

which translated is:

*"England is at war,
And that's none of our business. . ."*

Political leaders in Catholic parts of Canada cannot be blamed for the huge "no" vote of their constituents in the plebiscite for it was noted that some of the leading politicians from Quebec strongly urged a "yes" vote. It was the instructions from Catholic church authorities that influenced the vote. Cardinal-Archbishop Villeneuve left no doubt in the minds of Catholics how the church wanted them to vote. He told them:

"After having enlightened and formed your conscience in accordance with the true principles of religion and society, vote conscientiously, as before God, for the proposal which you truly believe to be most useful for the welfare of religion and your country (de la religion et de la patrie)".

This same Cardinal Villeneuve recently issued another pastoral letter inciting priests to have their people burn Bibles and other Protestant literature distributed to them. This outspoken pastoral letter of Cardinal Villeneuve "against heretical propaganda", from La Presse de Montreal of April 2, 1942, is worth reproducing, as follows:

"On several occasions We have already denounced the heretical propaganda carried on among Catholics by an agency

known as 'The Bible and Tract Depot' or more commonly that of 'Bureau de Vie et Liberté'.

"The tracts that are sent by mail are lame expositions, written in wretched French, having no other purpose than to trouble the Catholic faith of French-Canadians. To the tracts is added the offer of a free copy of the 'New Testament'. Now, the book that is given out in this connection is simply an abridgement of several of the books of the New Testament and one which has not received the approbation of the Church.

"It is even reported to Us that a preacher who has his headquarters in the building of a non-Catholic association at Quebec is attempting to indoctrinate those who have been caught by the bait of the so-called 'New Testament'.

"The priests are therefore requested to put the faithful on their guard with the greatest insistence each time that a campaign of this nature may be brought to their attention.

"They will insist particularly on the danger to which those who glance through this heretical literature expose the precious treasure of the new faith.

They will recall that this sort of literature can neither be read, kept, nor given to others in good conscience, and that the best thing to do if we are insulted by having these writings sent to us is to throw them in the fire."

FEWER PRIESTS AND NUNS

IRELAND as a "source of priests and nuns" for America is drying up, according to Bishop Joseph P. Hurley of Florida in a report to the *Miami Daily News* of March 20, 1942. He added that "if Florida vocations are not forthcoming, Catholic education and religion in the state may come to dire straits".

Subscribe to The Converted Catholic for Protestant ministers in your locality. They can use its information to best advantage. Many of them cannot afford the dollar from their small incomes.

BLITZ OVER MALTA

MALTA, now undergoing continuous Axis blitz, was threatened by the lightning of papal excommunication in 1930.

The conflict between the Vatican and the British Government was precipitated by the attempt of the pope to ar-

rest and deport a British subject, Father Micallef, from the Island of Malta, a British possession, the population of which is chiefly Catholic. Lord Strickland, a Catholic and Premier of Malta, opposed the Vatican's action, as a result of which the Vatican demanded his removal from office. Failing this, the bishops of Malta ordered the people



John Bull sat tight for a time, but his umbrella was no protection against the lightning of papal excommunication and he eventually yielded to the Vatican.

—Picture from *Kladderadatch*, a Berlin newspaper (1930).

not to vote for the re-election of Lord Strickland and his party, and refused absolution in confession to those who should do so. An attempt at assassination of Lord Strickland was made by a papal partisan, and Archbishop Carunna refused to permit a *Te Deum* to be sung in St. John's Cathedral in thanksgiving for his escape. This same Archbishop Carunna declared (N. Y. *Times*, June 9, 1930) that in Catholic countries such as Malta "the civil authorities, judges, ministers and police obey the bishops, and in every struggle between Church and State, the Church always proves to be right".

Following is the official text of the proclamation of the bishops of Malta on that occasion.

"Know, therefore, as Catholics:—

"(1) You may not, without committing grave sin, vote for Lord Strickland and his candidates, or for all those, even of other parties, who in the past have helped and supported him in his fight against the rights and discipline of the Church, or who propose to support him in the coming election.

"(2) For even stronger reasons, you may not present yourselves as candidates in the electoral lists proposed by Lord Strickland or by other parties who propose to support him in the coming election.

"(3) You are also solemnly bound in conscience in the present circumstances to take part in the election and to vote for those persons who, by their attitude in the past, offer greater guarantees both for religious welfare and for social welfare.

"In order then to prevent abuses in the administration and reception of the Sacraments, we remind our priests that they are strictly forbidden to administer the Sacraments to the obstinate, who refuse to obey these our instructions."

John Bull sat tight for a time and a "Blue Book" was issued by the British Government denying the right of the Vatican to control the political affairs

of Malta. Riots against the Catholic church occurred in parts of England and the Vatican's attitude was bitterly assailed in the British Parliament and press. But that was shortly after the Vatican had signed its pact with Mussolini, and it was feared that the incident was purposely provoked in order to get the people of Malta, who are mostly Italian, to revolt against England and thus hand over Malta to Mussolini.

In the end Britain yielded to the Vatican, recalled Lord Strickland, abolished the constitutional government of Malta and restored the island to the status of a mere Crown Colony. In view of the importance of Malta's strategic position to Britain today, it may have been wise for Britain to have yielded to the Vatican in order to thwart Mussolini.



FOR THE RECORD

In confirmation of the stand taken last month by THE CONVERTED CATHOLIC we quote the following from the official statement issued by Father Coughlin on April 20, 1942:

"Time and again I have said and here repeat, that I am neither the editor, publisher, nor owner of 'Social Justice' magazine. However, I do here and now publicly state that I, Father Charles E. Coughlin, pastor of the Shrine of the Little Flower, alone am responsible and do control the magazine, its policies and contents. This sole responsibility and control over the policy-making and content of the magazine I have exercised personally and officially by my effective moral and spiritual influence and direction over the editors, publishers and owners of 'Social Justice'."

It is naïve in the extreme to assert, as did PM, that Father Coughlin "deceived his superiors". The truth of the matter is that they could not possibly "be deceived" in regard to facts which everyone else in the country knew, that Coughlin was editor, publisher and owner of *Social Justice*, that all others were mere puppets used as a legal front.

LEAKAGE IN THE BARQUE OF PETER

By JAMES J. MURPHY

WE HAVE many times pointed out that the progress of Roman Catholicism in America is much more apparent than real, that its aggressive front is a compensation for its growing consciousness of inner decay. Recently new and startling confirmation of Catholic leakage has been given by the Reverend Thomas F. Coakley, a priest of the diocese of Pittsburgh. The results of his scientific check on Catholic metabolism appeared in the January 1942 issue of *The Catholic World*, a "magazine of Catholic literature and science", edited by the Paulist Father James M. Gillis, under the title, *Catholic Leakage—a Factual Study*, pages 418-425.

This is one of a few times that anything approaching a scientific test has been made by a Catholic authority on the losses suffered by the Catholic church in America. This test refutes the padded claims of Catholic propagandists as to enormous increases in Catholic church membership; it contradicts the distorted statistics of *The Official Catholic Directory*; it shows the increasing leakage from the Catholic church, the increase of birth control among Catholics, and the failure of Catholic parochial schools to raise the morality of their pupils.¹

¹ Catholic census and leakage: See the following issues of *THE CONVERTED CATHOLIC*: June 1940, pp. 5 & 7; April 1941, p. 86; June 1941, p. 142; February 1942, pp. 39; 40-2; March 1942, p. 72.

Catholic practice of birth control: June 1941, p. 166; March 1942; p. 72.

Catholic schools and crime: March 1941, pp. 61-3; May 1941, pp. 118-121.

The painstaking census on which Father Coakley bases his conclusions were made in his own parish of the Sacred Heart, and he calls attention to the fact that this parish of his in Pittsburgh is a true social and economic cross-section of American Catholicism. The statistics were faithfully gathered for him by the Sisters of the Mission Helpers of the Sacred Heart, who are described by Father Coakley as "highly experienced, admirably trained, prudent nuns, accustomed to facts and figures, accurate and objective reporters, and not easily deceived".² He states that these statistics are "typical of almost every large parish in which they had carried on similar census work". In particular they are in agreement with a post-graduate thesis written in a large Eastern university entitled, "An Investigation of Church Leakage in X Parish". This thesis covered a period of several years in which 2,000 families were interviewed. "The results" says Father Coakley, "resemble in striking fashion the figures we obtained here, only they were much worse in many particulars".

All quotations that follow, unless otherwise indicated, are taken from the above-mentioned article of Father Coakley. For the sake of clearness we will list excerpts from his findings

² Father Coakley also wrote a series of articles on Catholic censuses and leakage in the clerical magazine *The Ecclesiastical Review*, in the issues of March, April and July, 1930 and May, 1934, accompanied by graphs, charts and scientific tables. He also wrote several articles for the Jesuit publication, *America*, in 1936.

under the following headings: Leakage; Birth Control; Catholic Marriages, and Catholic Education:

LEAKAGE

First to be noted is the statement that, "The statistical summaries in *The Catholic Directory* are not to be relied upon too much". He states that the increase in the Catholic birth rate recorded in the *Directory* between 1939 and 1940 is "almost fantastic, ranging from 52 per cent up to 163 per cent. . . Such a rise in the space of a single year makes it impossible to take the *Directory* figures too seriously".

He proceeds further to show the unreliability of parish statistics:

"There has always been considerable guesswork about Catholic parish statistics. This unreliability, starting with the parish unit, obviously distorted the diocesan totals, and finally penetrated into the statistical reports for the entire Catholic body in the United States."

"It is doubtful if any city pastor. . . knows precisely the number of souls in his own parish. . . It is not rare to find city pastors reporting that no small proportion of their funerals is made up of persons utterly unknown to them, with no census record, no affiliation in any of the parish activities, nor a contributor to the collection. In numerous instances it is the undertaker who introduces the pastor to the corpse. . ."

"Our figures prove to us with an imperious warning voice that it is not only the immigrant who has failed to keep the faith. Others, native to the soil, have a record for apostasy and lukewarmness and leakage that should make us less boastful of the staunch practical Catholicity of Americans in the United States."

According to Father Coakley's findings, defection from the Catholic church is by no means restricted to the large cities. He records the results of an investigation of 50 "invalid" marriages, that is, marriages of Catholics by a judge or a Protestant minister, as follows:

"In a further investigation of the cause of these rather distressing statistics, we found that only 6 of the invalid marriages originated in this parish. The other 44 were those of persons born, raised and educated elsewhere, very often from country districts where rural life is supposed to be a strong buttress for the faith, and who moved into this parish after the attempted^a invalid marriage, when their unfortunate status was discovered as a result of census-taking."

BIRTH CONTROL

"If birth control among Catholics is making such inroads as our figures indicate, there will be no necessity for erecting a huge school that will be without pupils in a relatively few years."

"The Superintendent of Parish Schools in the Diocese of Pittsburgh, in his last Annual Report, dated October 1, 1941, says: 'In the ten-year period from 1931 to 1941 the enrollment in our Elementary Schools has decreased by the startling total of 12,648 children'. However the actual situation is far worse than that, for it fails to take into account the increased population in the diocese [through procreation, immigration and city migration] during the past ten years. . . a gain of 17 1/2 per cent. In 1941 there should have been 17 1/2 per cent more than this figure, or 94,020 pupils. Instead of that there were only 67,369, which indicates a loss of 26,669 pupils, instead of 12,648 as listed in the Superintendent's report."

"From the 50 Catholic marriages [of 150 investigated as test cases] there were 106 children; from the 50 *valid* mixed marriages there were 105 children, or about 2 per family. From the 50 *invalid* [i.e., extra-church marriages] there were only 57 children or just about 1 child per family. And yet the race requires at least 3 children per family merely to reproduce itself. Sometimes we delude ourselves into thinking that birth control has made no serious inroads among Catholic families; but these figures indicate that birth control is in the ascendant, and Catholic parents are losing not only their faith but their morality as well."

^a A marriage of a Catholic not performed by a priest is called in Catholic terminology an "attempted" marriage, and is therefore considered "invalid."

CATHOLIC MARRIAGES

To understand the following quotations one must keep in mind the meaning of the Catholic terms used: A "mixed marriage" is a marriage between a Catholic and a non-Catholic. If it takes place before a Catholic priest, it is considered "valid"; otherwise it is repudiated as "invalid", that is, no marriage at all. Valid *mixed* marriages are usually preceded by instruction of the non-Catholic party in the principles of the Catholic faith and must be accompanied by a written contract that all children born of the marriage be baptized and educated in the Catholic religion. Father Coakley says:

"In a serious effort to arrive at the facts, unpleasant or not, within a definite area, an intensive study was made of 150 marriages in Sacred Heart Parish, Pittsburgh. Fifty of these were valid mixed marriages. . . Fifty of the cases we studied were invalid marriages [i.e., contracted outside the church] in which one of the parties was a Catholic. . . Finally, 50 of these cases were marriages in which both parties were Catholics. . ."

"In the 50 valid mixed marriages, 32 per cent of the men were Catholic, and 68 per cent of the women were Catholic, and each Catholic party attended Catholic schools for about 9 years. . . Nevertheless this pledge, seriously entered into, was violated to the extent that only one-third of the children resulting from such marriages were educated in Catholic schools."

"As a matter of fact, of the children from these 50 valid mixed marriages, only 32 per cent of them were baptized; the remaining 18 per cent were either unbaptized or they were baptized in Protestant churches."

"Of the 50 valid mixed marriages we investigated, we found that 25 of the brothers and sisters of the Catholic party also contracted a mixed marriage. And among the 50 invalid marriages, we discovered that 26 of the brothers and sisters of the Catholic party had already contracted an invalid marriage. It is for all the world like a disease germ finding entrance into the Catholic organism, infecting the supernatural fiber of the fam-

ily, making the faith a secondary and tenuous thing, and so the primacy of the spiritual flies out the window.

"Of the 50 invalid marriages, 64 per cent of them took place before a civil magistrate, and 36 per cent of them before a Protestant minister. . . It is almost unnecessary to say that in the 50 invalid marriages, although the Catholic parties involved attended Catholic schools for about 7 years, none the less only 40 per cent of the children were baptized Catholics, and only 3 per cent of them attended Catholic schools."

CATHOLIC SCHOOLS

The quotations that follow show the shallowness of Father Gannon and the Jesuit vanguard who never cease to denounce the public schools as "pagan and Godless" and to glorify Catholic schools as infinitely superior morally. THE CONVERTED CATHOLIC⁴ has shown in previous issues the abnormally high percentage of criminals who attended Catholic schools. Now come the facts, adduced by Father Coakley, that show the failure of Catholic schools to safeguard *even* Catholic morality, i.e., adherence to the beliefs and practices of the Catholic church:

"One of the striking things uncovered by this survey was that of the 50 marriages in which both parties were Catholics, only 68 per cent of them attended Catholic schools during their youth. *Public schools do not show up so badly as we would expect in the light of these figures . . .* (Italics ours.)

"On the other hand, 41 per cent of all those involved in valid mixed marriages had received a Catholic education. Sad to say, a Catholic education is in itself no guarantee that Catholics will marry Catholics and avoid the perils incident to mixed marriages.

"More astonishing still, we found that 33 per cent of those attempting invalid marriages were educated in Catholic schools, and for a long period. Catholic education again is no guarantee that the parties receiving it will live as Catholics

⁴ Issues of March 1941, pp. 61-3 and May 1941, pp. 118-21.

and marry within the laws of the Church. Otherwise we cannot explain the sorrowful fact that although they attended Catholic schools, one-third of them contracted an invalid marriage after an elopement, when they went through a civil ceremony before a civil magistrate or a non-Catholic minister, making a specialty of such a wretched travesty on the sacredness of marriage. *Certainly it would appear as if the Catholic school alone was not highly successful in safeguarding the practical faith of those who were exposed for more than 7 years to its influence, as was actually the case in the 50 invalid marriages we studied.*

"By their fruits you shall know them! Is there something wrong with many of our Catholic schools? . . . Or could it be possible that some of our Catholic schools are not much different from public schools?"

CONCLUSION

The terrifying fact for Catholics is that this "tremendous leakage" and "appalling number of cases of defection and apostasy from the faith" go on in spite of everything the church can devise to stop them, even in its best-organized parishes. Father Coakley is forced to the following conclusion: "Catholic faith, Catholic education, a Catholic wedding, and extraordinary Catholic church and school facilities in their immediate neighborhood resulted, sad to say, in this notable defection from the optimum of Catholic life."

What is even worse, from the Catholic standpoint, is that the trend toward defection is on the increase. Father Coakley's findings prove it:

"After a period of years, comparing the figures then with present-day results, the percentages and numbers are little changed. *When there is a difference, it is usually for the worse, in spite of religious opportunities being multiplied in this very parish.*"

*Both of these expressions are Father Coakley's.

The telltale sign of a moribund institution is self-complacency, blindness to criticism, refusal to face facts. This frame of mind is characteristic of a large number of Roman Catholic priests today in America.⁸ Father Coakley calls attention to this disastrous symptom of Catholic decline in America when he remarks that in spite of his painstaking efforts to get to the true facts, his "conclusions were not willingly accepted by many of the pastors".

⁸ Cf. THE CONVERTED CATHOLIC for February, 1942, "Riptide of Catholicism", page 40.



CATHOLIC PRESS, PLEASE COPY

DR. SILVER, Cleveland rabbi, recently returned from England says, "The war has deepened the religious spirit there. It always was deep but the war has made it sharper. There is a desire to fall back on the fundamentals." (N. Y. Times, April 5, 1942.)



MONEY TO BURN

THE VATICAN, it would appear, does not know what to do with all the money it receives, mostly from poor American Catholics. In 1941 some of it went for "relief" in countries under control of the Nazis. Some was spent on conducting a free sight-seeing trip through Palestine for Italian soldiers, enemies of democracy, captured in the East African campaign last year. The latest device for wasting money is a new church to be built in Rome in honor of Pope Eugene I. The Vatican purposely overlooks human needs as well as the equally striking fact that Rome is overrun with hundreds of churches, few of which are ever filled and many of which are closed up from one year to another.

FOR \$1.00 WE WILL MAIL SAMPLE COPIES OF THE CONVERTED CATHOLIC TO TWELVE OF YOUR FRIENDS AND ACQUAINTANCES.

FORMER CATHOLICS IN PROTESTANT CHURCHES

By L. H. LEHMANN

IT HAS BEEN our desire for a long time to discover how many of those who leave the Catholic church become members of Protestant churches. An extensive survey in this field would well repay the labor and expense it would involve. It would also show how much interest there is in Protestant missionary activity in this regard.

To these ends, and within the limitations of time and means at our disposal, we have undertaken to make an unpretentious effort at such a survey, the results of which we give below.

It was not our intention to find out how many Roman Catholics desert their church. Elsewhere in this issue we present a summary of an authoritative Catholic report of the serious losses in Catholic church membership in the United States. The findings of that survey by Father Coakley of Pittsburgh, Pa., are the result of objective testing by honest census-taking methods, and prove what has long been suspected, namely, that "official" Catholic claims of huge increases in Catholic church membership in America are not to be trusted.

It is well known that many who leave the Catholic church do join Protestant churches; but Protestant pastors as a rule do not go out of their way to seek converts from Roman Catholicism. So democratic is their procedure that they are content to devote their energies to building up fervent congregations from among those who freely choose to worship with them. Protestantism is not a proselyting religion. Individual sin-

cerity of purpose and good living are more favorably regarded than the building up of large congregations of converts from other religions. Small parishes with honest, law-abiding members who make for a respected community life are characteristic of Protestantism.

However, it is well not to forget that Protestantism came into existence by the conversion of Roman Catholics, both priests and people, to evangelical Christianity. Protestantism can become so retiring that it may in the end completely hide its light under a bushel. It is well to recall the Gospel command: "When thou art converted, strengthen thy brethren." Protestantism must never lose its missionary spirit.

The object of our survey was to obtain an expression of the attitude of Protestant ministers toward our work of converting Roman Catholics; also to secure some figures on actual conversions of Roman Catholics to Protestantism. We addressed our questionnaire to 2,000 ministers, choosing a cross-section of them from the different Protestant denominations in cities and towns of all the forty-eight states, and in approximate proportion to the total membership of each denomination.

Close to 400, or about 20% responded from forty-three states. Of this rather small proportion, fully 85% expressed keen interest and 80% sent us figures of actual *adult* communicants of their churches who have been converted from Roman Catholicism. Children of these converts, who attend Sunday School and partake of other parish activities,

were not included, as is the rule in census-taking methods among Protestant church bodies. The total number of these converts from 333 churches reporting to us was 7,768 which are divided as follows:

<i>Churches reporting:</i>	<i>Converts</i>
Baptist:	110.....3,564
Presbyterian:	92.....2,420
Methodist:	37.....659
Lutheran:	33.....513
Christian	
(Disciples):	14.....45
Reformed:	11.....56
Congregational:	10.....51
Episcopalian:	3.....15
Nazarene:	3.....1
U. Brethren:	2.....5
Friends:	2.....16
Independent	
(Evangelical):	16.....423
Totals:	333.....7,768

Without attempting to form any general conclusion from the partial figures listed above, it is of interest to note that they would imply an average of 23 converted Catholics to each Protestant church.

The reader may be curious to know why so many ministers questioned failed to reply. Though we do not pretend to have a perfect answer, we realize that preoccupation with their parish work will account for much of the postponement and eventual neglect. Moreover, we do know that for the most part those who failed to answer are really interested in our work. But there is a fear among Protestant ministers to commit themselves in expressing their views on such a controversial matter.

Only a very small proportion of those who did reply expressed hostility to the kind of work we are doing both by our magazine and through Christ's Mission. A few even went so far as to state that no effort at all should be made to con-

vert Roman Catholics to Protestantism. A few were critical only of our method of doing this work. But the vast majority were most enthusiastic and were deeply appreciative of our efforts to carry on the work of the Reformation among Roman Catholics today.

The large percentage of Protestant ministers who failed to show interest, far from discouraging us, should be a challenge to us and to all who value this work.

BACKSEAT STRATEGY OF BISHOP O'HARA

AUXILIARY BISHOP of the U. S. Army and Navy, Bishop O'Hara, is not content to let laymen run the war. At a New York communion breakfast on March 22 he publicly denounced an all-out war bill for the formation of a Women's Auxiliary Army Corps that would release more men for the front-line service. This deliberate attempt to interfere with America's total war effort was made under the specious plea of "defending the sanctity of the home". It should be noted that these are the usual "moral" grounds that the Catholic church uses as a front for its political interference.

This is not the first time that Bishop O'Hara has attempted to interfere with the war effort. Not long ago he publicly ridiculed America's many war movements as a "foolish dissipation of energy that is evident all about us". See the March 1942 issue of THE CONVERTED CATHOLIC.

CATHOLIC DEFECTION

"AS REVEALED by Father Coakley's honest-to-goodness survey of Catholic church leakage, it is well known that even 'nuptial-mass marriages' are no guarantee of subsequent faithfulness to the church. I know a newspaper woman who has written a society column for West Coast papers for years; she has a list of several hundred nuptial-mass marriages that went to smash within five to ten years, with another marriage to follow. These second marriages, as you know, eventuate in a large number of non-Catholic children . . . often in religious indifference, or worse."

—M. F. C., Sacramento, Cal.

On the Lookout

By JAMES J. MURPHY

POLITICAL MACHINE GEARED FOR ACTION

NEGOTIATED PEACE is Hitler's strategy to turn defeat into victory, once he senses that Germany cannot win on the field of battle. He may even make such peace offers in the flush of a partial victory. The Vatican is preparing to throw its influence in favor of such a peace offer or even to act as intermediary, when the signal is given.

PM of May 5, 1942, carried a dispatch from London by Frederick Kuh headlined with these words: "Vatican Plans Peace Machine. Widens Diplomacy for Intervention When Time Is Ripe." The opening paragraph of the article reads as follows:

"Reliable non-British reports from the Vatican say that the Holy See is systematically transforming Vatican City into a highly important diplomatic center and creating the international machinery for opening peace negotiations 'at the opportune moment'. Nobody suggests that the Pope believes that the moment is near..."

Pro-Nazi Finland, in spite of its almost complete absence of Catholics within its borders, is reliably reported to have reached agreement with the Vatican for exchange of diplomatic representatives. The above-mentioned article from PM quotes a Finnish authority as justifying the proposed diplomatic relations by the following reason: "Finland's purpose in establishing a representative in the Holy See would be to possess an anchor at the Vatican, available if the war goes against Finnish hopes."

...

THE CATHOLIC FALANGE IS SACROSANCT

"FASCIST dictator General Franco of Spain has his men, Falangistas, in Cuba, Puerto Rico and other Latin-American countries, who are fighting the United States and aiding German and Italian submarines, which are sinking U. S. ships, to obtain fuel oil. According to Michael Kearns of Chicago,

every American seaman knows this; protests have been sent to our State, War and Navy Departments, but Franco's men still operate." (*In Fact*, May 11, 1942.)

...

THE STRANGE CASE OF SENATOR WALSH

OUTSTANDING CATHOLIC ACTIONIST of America, U. S. Senator David I. Walsh, has been reported as being enmeshed in one of the most sensational political and social scandals of the century. At least three affidavits as well as photographic and other evidence were placed in the hands of the FBI to back the charge.

The leading editorial of the *New York Post* of May 6 declares:

"David I. Walsh of Massachusetts, chairman of the United States Naval Affairs Committee, stands accused of being the mysterious 'Senator X', identified as a frequent visitor to a house of male prostitution on Pacific Street, Brooklyn."

"There is evidence that the senator did visit such a place more than once... But there is also evidence that he visited the Pacific Street house as recently as last January, after his country was at war. That seems extremely important. The reason it is important is this: The Pacific Street house was a meeting place for soldiers, sailors and marines, the natural prey of enemy espionage agents. And a King's County Judge declared in open court, at the conclusion of the trial of the proprietor of that house, that one of the most dangerous spies in this country was a frequent visitor there."

Senator Walsh is a close friend of the Jesuits and a firm advocate of their belief in Catholic fascism. He is a graduate of two Jesuit colleges, *Holy Cross* of Worcester, Massachusetts, and *Boston College*.

A bitter isolationist and intimate friend of Father Edward Lodge Curran of the 'Christian Front', Senator Walsh voted repeatedly against Aid-to-Britain, the Selective Service Act and other measures designed to defend the democracies. Even after Pearl Harbor he attempted to stir up a demand for the return of our "depleted fleet" to U. S. coastal waters. He was a most frequent political speaker at Catholic communion breakfasts and other socio-religious gatherings.

The crushing pressure of the Catholic church was used from the beginning to sup-

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press the mention of Senator Walsh's name in connection with the Brooklyn "Nazi spy nest". Catholic influence even succeeded in browbeating the press into scant mention of the Brooklyn trial itself for fear it might occasion reference to Walsh. With the exception of the liberal *N. Y. Post*, no newspaper dared feature this case of potential espionage that needed to be publicly aired. Apparently the reputation of the Catholic church was to be saved at all costs.

Then on May 20, Senator Barkley told the Senate that an FBI investigation had absolved Walsh of connection with the Brooklyn scandal. This conclusion was based on a recantation by Gustave Beekman of his identification of Walsh as a visitor to his "house of degradation".

In spite of the FBI statement, however, the Walsh case was not successfully hushed up. Beekman in a sworn affidavit charged that he had signed the recantation while in a state of nervous collapse following hours of continuous grilling; he stood by his original identification of Senator Walsh.

* * *

LAVAL, CHAMPION OF THE CHURCH

SIMULTANEOUS with Laval's rise to power and the more abject subservience of Vichy to Nazi Germany, the stock of the Catholic church in France rose several points. Indicative of this was a new Government decree granting legal status to religious orders that had been outlawed by the legislation of 1901. Under Pétain religious orders were allowed to function but were not formally legalized. (Of. *N. Y. Times*, April 18, 1942.)

If Laval outdoes Pétain in subservience to the Catholic church he has a mark to aim at. An intimate description of Pétain from a highly reliable source, published in the *N. Y. Post* of April 1, 1942, reads as follows: "He is obsessed by several religio-political foibles . . . He is a puppet of a religio-political *Weltanschauung* (philosophy) that is fundamentally anti-British and anti-American . . . Pétain's *Weltanschauung* is that French defeat is really a blessing. Now the real Christian France, as Pétain would have it, with patriarchal employers and landlords and devout employees and peasants can be resurrected."

In short, the case stands as the *N. Y. Times* of April 30, 1942, put it: "As a matter of fact, the 'New Order' in France has been at pains to conciliate the Catholic church."

OFFICIAL CATHOLIC STATISTICS

THE LATEST issue of the annual *Official Catholic Directory* appeared May 1. It contains the usual inflated statistics; this year it gives 82,087 converts as the number made during the past year.

More reliable are the following figures: There are now 36,580 priests in the United States; of these "many hundreds" are now acting as chaplains with the Armed Forces. There are 17,545 seminarians in this country studying for the priesthood. Within the next six years they will increase the number of priests 50%. A total of 2,065,198 pupils attend Catholic elementary schools and 501,088 attend Catholic high schools and colleges.

* * *

NEW YORK'S FINEST

FULSOME praise is annually heaped on New York's Irish-Catholic policemen at their periodic communion breakfasts. Moral exhortation would seem more in place. The following quotation from the *N. Y. Times* of April 9 is a case in point:

"A \$100,000,000 city-wide gambling racket said to provide members of the Police Department's plainclothes divisions in Brooklyn with an annual graft of \$1,000,000 for protection was bared yesterday in six presentments handed up by Special Prosecutor John Harlan Amen's two extraordinary grand juries. Forty-nine policemen and four lawyers were named in connection with the sweeping inquiry into official corruption."

The list of accused policemen included such Irish-Catholic names as Carney, Connors, Connolly, Duggan, Joyce, Mager, Maden, etc.

Police Commissioner Valentine, a Roman Catholic, is the official to whom the delinquent policemen were responsible. He has been in charge of the department for several years.

* * *

RELIGIOUS FREEDOM RESTORED IN ETHIOPIA

THE LIBERATION of Ethiopia from Mussolini-Papal subjection has restored freedom not only to the native Coptic church there but also to Protestant missionary work. The Board of Foreign Missions of the United Presbyterian Board in Philadelphia has announced that Halle Salassie has invited the return of Presbyterian missionaries.

CHRIST'S MISSION NOTES

OUR NEW MISSION BRANCH

OUR READERS will rejoice to know that a new branch of our Mission has been recently opened at 7 Baxter St., in the Bowery district of New York City. In charge of it is the Rev. Henry F. Connahey, a former priest of Cardinal Dougherty's archdiocese of Philadelphia. Our center there is open all day to the thousands of poor, unfortunate men (most of whom are nominally Roman Catholics) who drift to this section of New York. The Gospel is preached to them, they are given a hot meal, and their services used as blood donors to help the war effort.

This is an addition to the work of our group of former priests in which we particularly rejoice. It is a practical, Christlike work for those who have been disillusioned by the Roman Catholic priesthood.

Mr. Connahey was ordained a priest by Cardinal Dougherty in Philadelphia on May 30, 1931. He served for eight years as a priest in the parishes of Our Lady of Angels and at old St. Mary's church in Philadelphia, and was active also as chaplain at Pennsylvania Hospital there. But like other converted priests who have come to us at Christ's Mission he found that he was merely serving a church organization and not religion, that he had not found Christ and His teachings of salvation as contained in the New Testament. He formally resigned the priesthood in a written statement to Cardinal Dougherty on September 12, 1939.

WE APPEAL TO OUR READERS TO HELP THIS NEW BRANCH OF OUR WORK BY SENDING A CONTRIBUTION IF THEY CAN AFFORD IT.



REV. HENRY F. CONNAHEY
Former Catholic Priest Now in Charge
of Our Bowery Mission

FIFTY YEARS OF SERVICE

REV. STEPHEN L. TESTA, pioneer evangelical missionary among Italian Roman Catholics and a coworker of ours at Christ's Mission, looks back this year on half a century of successful work in bringing the light of the Gospel to his fellow countrymen in America and Italy. A Gospel tract, handed to him as a poor immigrant boy in 1892, led to his own conversion in the Italian Evangelical church in New York City. He at once began preaching the Gospel and the following year entered a theological school from which he graduated in 1897. Prior to his ordination in the Broome St. Tabernacle on May 29, 1899, he had founded missions

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for Italians in Orange, N. J., in New Britain and Hartford, Conn. That year he was called by the Brooklyn City Mission as pioneer missionary among the Italians in Brooklyn, N. Y.

Out of thirty-nine centers in Brooklyn where he worked as general missionary, eleven churches were organized among his Italian converts, each being connected with some denominational board. He preached the gospel of his new-found faith to many thousands in churches, halls and at open-air and tent meetings. He can recall over 3,000 professed conversions, of which more than 1,500 joined some Protestant church. He was the means of helping 48 ministers and missionaries to undertake the work of preaching the Gospel among Italian Roman Catholics. *Nine of these were former Roman Catholic priests.*

Fifty years ago, when Mr. Testa began his work, there were but six Italian missions in the whole of the United States, three of them in New York City and none in Brooklyn. Today there are 28 churches and missions for converted Italian Catholics in Brooklyn alone, 60 in greater New York, and over 600 throughout the United States.

Among his many activities Mr. Testa can recall two fruitful years as Superintendent of Christ's Mission, and two years of Gospel radio work. He was instrumental in having four theological seminaries—Bloomfield Seminary, the American International Collège, Springfield and Hartford Seminaries—accept converted Italian young men to prepare them for missionary work among Italians. Under the able leadership of Prof. Antonio Mangano, converted Catholic and Baptist minister, Colgate Seminary also started an Italian Department. He also helped to found the Italian Ministerial Association and the Italian Department of the American Tract Society. The Presbyterian Board of Home Missions also

called upon him to supervise its work among Italians.

Mr. Testa also carried his work to Italy and preached and taught the Gospel in Rome itself. There he had 40,000 tracts printed and distributed throughout Italy by means of converted brethren. A free copy of the Gospel of St. John was sent to every public school teacher in Italy with an offer to supply a whole New Testament on request. So alarmed did Catholic authorities in Rome become, that the Vatican newspaper *Osservatore Romano* took occasion to warn against the work of Mr. Testa's branch office in Rome.

As a result of his work in Italy, Mr. Testa was elected representative in America of the Evangelical Church of Italy, founded by the famous Father Gavazzi, chaplain to Garibaldi.

In 1926, Mr. Testa organized the Scripture Tract Society for the publication and distribution of books and pamphlets dealing with Scripture



REV. STEPHEN L. TESTA
(After his Fifty Years)

truths to combat the specious literature spread abroad by the Catholic Truth Society. He also organized "The Messengers of Christ", a league of volunteer workers who devote their spare time to the distribution of portions of the Scripture and tracts in the homes of their neighborhoods. Another work of his was The Italian-American Mission, to promote Christian work and the evangelization of Italians in America. In May 1935, the activities of these

three organizations were combined under the name of The Christian Churches Missionary Society, with headquarters in New York City.

We rejoice with Brother Testa on the fifty fruitful years that have been given him to work for the Lord. His story is living proof of the great blessings of a free faith available to a poor immigrant boy in a free country. It is a tribute to America where all can get to know the truth that makes men free.

FREEDOM OF RELIGION IN CATHOLIC COUNTRIES

UNDER a government controlled by the Catholic church there is the largest possible measure of religious freedom—for the Catholic church. All the rest of us have hard sledding.

When Mussolini started on his career of bloodshed for the inauguration of an African Empire, the immediate result of his destruction of Ethiopian freedom was the expulsion of Protestant missionaries. The Roman church was given exclusive rights to conduct worship and perform public functions. All British, American, and French Protestant missionaries were expelled.

In Spain the Franco government has placed under the ban all Protestant church activities. Before the war Protestant services were being held in 147 centers. Of these, 109 have been closed, and, of the remainder, 33 are "tolerated" and 5 "doubtful." All schools conducted under Evangelical auspices have been closed. In Barcelona, where Protestantism was strongest, every church has been closed, and all attempts to obtain permission to reopen have failed. Also in the Canary Islands, now under General Franco's control, the church reigns supreme. Protestants are refused permission to hold meetings, images are being put back into the pub-

lic schools. In Spain Protestants are boycotted and find it difficult to get work. They are not usually allowed to share in the relief given to the starving by the Government. In the public schools the children of Evangelicals have to learn the Roman Catechism and pay homage to the image of the Virgin. Christians must meet in one another's houses, and this involves risk of imprisonment or death, says a missionary worker recently returned from Spain in *Christianity Today* (Presbyterian).

Spokesmen for the Catholic church have lately stressed its "democratic," "tolerant" spirit. The simple, honest fact is that the papacy is openly and unchangeably intolerant and suffers teachings and practices opposed to it only because it lacks power to persecute. Where it has power, it represses by force, as it has always done. As Dr. Cadoux, Professor of Church History in Mansfield College, Oxford, has pointed out in his work *Roman Catholicism and Freedom*, Pope Pius XI snubbed American Catholics for saying the papacy was "intolerant." It is openly and unashamedly intolerant. Macaulay's statement is still true. Romanism demands tolerance because Protestants profess to be tolerant, but she would not give them the same tolerance if she had power, because she does not profess to be tolerant.—*Lutheran Witness*.

THE EDITOR'S MAILBAG

REMINDER

WE WISH to remind our readers that the next issue of "The Converted Catholic" will be mailed about the middle of August. We need the summer months for necessary research and re-organization of the mechanics of distribution.

CHRIST'S MISSION IN THE BOWERY

Our work at Christ's Mission, too, continues through the summer months. Our new branch in the Bowery needs your assistance and prayers.

BOOSTER

"I HAD THE PRIVILEGE of lending my copies of your magazine to my co-workers in the building where I work, and they read them with great interest.

"It is surprising to find how interested people become when they find such a magazine is available. Most folks I meet do not know anything about it, however. I hope you will succeed in getting it widely advertised . . .

"May the Lord continue to prosper you in this great work for Christ."

—N. B. A. Washington, D. C.

...

CLARIFIED

"IN THE APRIL ISSUE of your magazine (p. 109), in answer to A. V. M.'s question, is the statement: 'True repentance, that is, a complete change of heart, alone can wipe away sin'. This, in the light of Scripture teaching, appears very wide of the mark.

"Repentance (to have another mind), is used in Scripture to indicate the believer's threefold change in attitude relative to God,

self and sin. It comprehends the affections (the heart), intellect and will—the whole person. Repentance is the negative element; faith in the Lord Jesus' finished work is the positive element in conversion.

"The Scripture plainly teaches that the shed blood of the Lord Jesus 'cleanseth us from all sin' (1 Jn. 1:7).

"May the Lord give you clearness, vision and speech, and boldness in continuing to make His will known through your columns."

—Rev. E. E. Franz, Cranford, N. J.

Our answer to A. V. M. was to show the incompatibility with the Scripture teaching of the Roman Catholic teaching of forgiveness of sins by the absolution of a priest. In our effort to show that only God can forgive sin, and that true conversion requires "repentance", a complete change of heart, mind and will toward God, not external acts of "penance", it may have appeared that we overlooked mention of the real active agent in the remission of sins, namely, the blood of Jesus Christ.

We are happy that our correspondent called this to our attention.

...

FROM "THE MONK WHO LIVED AGAIN"

REV. WALTER W. MONTANO, converted priest of the Dominican Order, now an active Protestant missionary among his own people in his native Peru, writes us as follows:

"Please accept my congratulations on your excellent magazine. It is one of the most outstanding publications on Roman Catholic church matters that I have ever seen.

"May the Lord continue to bless you and to supply your needs to carry on this splendid work.

Yours in Him,

WALTER W. MONTANO
("The Monk who lived again")

Mr. Montano has now more than 200 converted Roman Catholics in his congregation in Lima, Peru. The story of his life as a priest in South America and of his conversion ("The Monk Who Lived Again") is a book of absorbing interest and well repays reading. It also reveals much about conditions in South American countries.

BIGAMY UPHELD

MARRIAGE of a Protestant and a Roman Catholic before a Protestant minister is regarded by the Roman Catholic church as not a true marriage, and it teaches that the Catholic party is free at any time to obtain divorce and marry again. This holds both in Canada and the United States, except that in Canada some judges uphold Catholic teaching on the matter in the courts and priests there insist that there is no need of a legal divorce from such a marriage.

This was clearly explained and exemplified by the Rev. Coneau, priest of St. Mary's church in Winnipeg, and reported in the Toronto "Globe", Dec. 25, 1911, as follows:

"Suppose a Roman Catholic and a Protestant wish to get married. We will imagine the husband to be a Catholic. The parties are married by a Protestant minister. The moment the marriage is contracted the husband has forsaken the Catholic doctrine and can no longer be recognized as a true Catholic. The only way he can come back into the fold is by getting his legal wife to be married to him by a Catholic priest, according to the conditions of the Catholic Church, that is, that she will not interfere with the practice of his doctrine, and the children will be brought up in the Catholic faith. If the wife refuses, and he insists on going back to the Church, the husband must take a vow never to live with her again."

"If, when reinstated as a Catholic, the man wishes to marry another woman, the ceremony to be performed by a Catholic priest," asked the reporter, "may he do it?"

"Well," was the reply, "we try and get the man to seek a divorce from the State first, because, in the eyes of the law, he is still married, and, while the Church does not recognize it, we do not want to lay ourselves open to prosecution. There is a way out, and that is by having a secret marriage."

"Take this as an instance: I am sent away to a mission a long way up in the country. When I arrive, a man comes to

me and says: 'Father, I have committed a sin for which I am truly repentant. Three years ago I was married to a Protestant woman by a Protestant minister. Later we separated. We did not get a divorce, and now I am living with another woman. Will you marry us?' I might say: 'I will run the risk and marry you in the eyes of God.' I then get two witnesses whom I can trust never to reveal what has taken place, and I marry the parties in secret. After this they can never part, as there is no such thing as divorce in the Roman Catholic Church. Then they are married in the eyes of God and the Church, though perhaps not according to the law of the State. If the former wife should get to know of the second marriage I might be prosecuted. One never knows!"

Every new subscription helps our magazine and our work at Christ's Mission in behalf of priests who have turned from the Roman priesthood to join with us in the defense of our liberation and rights as children of a loving God.

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